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the word "pagan" means a "dweller in the country"? Or is it without significance that the apostle John saw a redeemed society existing as a city? — "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

I think all of these things are deeply significant, and the significance is perceived in the expression "civic church," which, like the expression "the city a well-ordered household," gathers up ideals which are animating those who are giving shape to the twentieth-century city. The city is destined to become a well-ordered household, a work of art, and a religious institution in the truest sense of the word "religious."

The great Italian, Mazzini, said long ago: Every political question is becoming a social question, and every social question a religious question. Until our religion can take in municipal reform, we shall not achieve the best of which we are capable in the way of the city. We must come to have that feeling which the Psalmist had for the great Jewish city, and the promise and power of the present efforts making for civic righteousness are found precisely in this fact, that we are coming to have just that sort of a truly religious feeling. You remember the words of the Psalmist: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy." So we may learn to say—indeed, are learning to say: "If I forget thee, O Chicago, O New York, O St. Louis, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer thee not above my chief joy." And because we are learning to say this, we may look forward with the brightest anticipations to the future of the twentieth-century city.

A. W. S.

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*Americans in Process: A Settlement Study by Residents and Associates of the South End House, Edited by ROBERT A. WOODS, Head of the House, North and West Ends, Boston. Houghton, Mifflin & Co. Pp. ix + 389. \$1.50.*

IN the language of the preface:

The indifference of the so-called good citizen is largely because his best effort to produce a mental picture of his city in its essential human aspects results in something altogether vague, scattered, out-of-date. Many of the efforts toward better things reflect this lack of mental furnishing in being piecemeal, casual, and beside the mark. The purpose of this volume, as of its predecessor (*The City Wilderness*), is to contribute toward building up a contemporary conception of the city, as the groundwork of a type of municipal and social improvement, which shall be accurate in its adaptation to detailed facts, and statesmanlike in its grasp of large forces and total situations.

The authors have done their work well, and the book certainly makes in the direction which they intended. It takes its place with that growing body of literature which everyone must read who has a real part of any sort in the making of social life. It is not merely of local interest. Of course, a book about Boston, and especially about the oldest part of Boston, is attractive to thousands who care nothing about social problems. On the other hand, few whose chief interest is in civic amelioration, though they be in Minneapolis or San Francisco, will resist the temptation to indulge in the dissipation of a look into the old town of Boston as pictured in the opening chapters. Not a line of the book is dull to one who has the rudiments of civic consciousness. Every chapter, with the possible exception of the first two, would help citizens in nearly every large town in the United States to understand their immediate situation and the problems that it presents. They could not assume that details are mixed in just the same way in their own city, but this book would show them factors that are everywhere in some form and proportion.

The book as a whole is a panorama of the process of racial admixture and assimilation which is taking place under varying circumstances throughout our country. My first thought on reading the title was that credit must be due to Mr. Riis for having suggested it in his phrase "the making of an American." If one chapter may be named as more instructive than another, it is the sixth, on "Traffic in Citizenship." Amateur political reformers would know better what sort of campaigning they must prepare for if they would read this chapter attentively. Every American who wants to understand his surroundings, and especially everyone who wants to do some of the public work that our situation demands, would find it profitable to read the book from beginning to end.

A. W. S.

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*Our Benevolent Feudalism.* By W. J. GHENT. New York: The Macmillan Co., 1902. Pp. 202.

THE general view presented by Mr. Ghent has already been developed in Professor Veblin's *Theory of the Leisure Class* and in the writings of socialists. The familiar story of combinations, trusts, and centralization of industry and commerce is retold, and a very dark prospect is presented. We are drifting, he believes, toward a social state in which a few magnates will practically control the nation, dictate legislation, own the judges, time the sermons, crack the lash over